

America

January 29, 1955
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NATIONAL CATHOLIC WEEKLY REVIEW

Honor: system or spirit?

THURSTON N. DAVIS

Colonial peoples come of age

JOHN J. NAVONE

Soviet caricature of U. S. colleges

MAURICE F. MEYERS

EDITORIALS:

Father Lord goes home

Costa Rica "invasion"

The liberal arts

Budget for fiscal 1956

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UMT AND OUR PEACETIME RESERVE

Ten years after the end of World War II, this country is still searching for a permanent policy for the training and maintenance of a military reserve in time of peace. Universal military training, also known as peacetime conscription, has more or less monopolized the country's attention during most of that time as an answer to the problem. UMT had strong support from veterans organizations, especially the American Legion, and from some leading newspapers, notably the *New York Times*. Educators and church leaders, however, criticized the plan as a threat to the welfare of youth. Politically, the measure was a hot one and Congress repeatedly demonstrated its wariness. Representatives were happy that the continuation of Selective Service and the Korean crisis pushed UMT into the background.

President Eisenhower has now come forward with a detailed program, not only on "universal military training," but also on the whole problem of our military reserves. In a message to Congress on January 13 he asked for extension of Selective Service. At the same time he gave details for a program for the reserves. The purpose of his recommended reserve legislation was to equalize burdens so as to prevent the repetition of inequities experienced during the Korean crisis. The President's proposed law seeks to assure the maintenance of a ready reserve at a continuing peak of efficiency. The Pentagon hopes to see a "ready reserve" of three million, that is to say, reserves organized and trained as units for speedy mobilization.

How will UMT further the aims of this plan? President Eisenhower asked for a law permitting young Americans from 17 to 19 to volunteer for six months basic training, to be followed by active reserve participation for a period of nine and one-half years. If not enough youths present themselves for this type of training, the UMT pool would be filled through Selective Service from those 18½ to 19 years of age. About 100,000 young men would be thus trained each year. Those who do not participate in this program will be liable to the two-years' draft or must choose among other reserve alternatives.

Thus, in the Administration's proposal, our peacetime ready reserves will consist of those who have had UMT and those who have become liable to reserve obligations through active military service, or through voluntarily joining one of the reserve components. Fidelity to reserve obligations will be assured by the threat of recall to active service for "refresher" courses, or through other than honorable discharge, with consequent loss of some veterans benefits.

Congress can hardly ignore much longer the longstanding question of our permanent reserve policy. It may consider UMT a purple patch and excise it from the President's program. But that will leave it with the hotter potato of stricter reserve obligations for those who have already put in two years of active service.

CURRENT COMMENT

Catholic women discuss desegregation

In an eight-page folder issued by its national headquarters (1312 Massachusetts Avenue, N. W., Washington 5, D. C.), the National Council of Catholic Women offers some practical suggestions for localities interested in and affected by the Supreme Court decision of May 17, 1954 desegregating public schools. Citing past resolutions of their own organization and quoting the language of the Holy Father in his 1942 Christmas message, the NCCW recommends the meeting together on a community-wide basis of all persons interested in the decision. Such participants can work together to discover factually, ignoring rumors, how other communities have solved the desegregation problem and what actually happened when schools were integrated. They can inform themselves about the operations of the public-school administration in their own school district. They can formulate plans to act as a stabilizing influence in their own communities during the transition period. Completely objective factual information on current reactions to the court's decision, we may add, is provided by *Southern School News*, official publication of the Southern Education Reporting Service, 1109 19th Avenue, South, Nashville, Tenn. It is distributed free to interested persons and organizations. There is no excuse for anyone's floundering in the dark.

Jesuit university enrolments, 1954-55

Our readers may be interested in the enrolment figures of American Jesuit colleges and universities for the present academic year. The total *full-time* enrolment of the 33 American Jesuit institutions of higher learning, which include six seminaries, is 61,098. When *part-time* students are counted, the total runs to 88,227. Extension and "low tuition" registration boosts it to 97,183, or close to 100,000. On a full-time basis, the largest institutions, in this order, are:

Marquette	6,423	Detroit	4,984
Fordham	6,385	Boston College. 4,877	
St. Louis	6,360	Georgetown ..	3,705

Part-time, but not extension, students included, the largest institutions rank as follows:

Fordham	9,198	St. Louis	8,243
Detroit	8,508	Loyola (Chi.) .	6,618
Marquette	8,381	Boston College. 6,387	

Enrolment statistics, which at best tell only part of the

story of an institution's contributions are not always strictly comparative. For example, St. Louis, reporting 3,583 liberal-arts students, includes about 1,600 enrolled in its five corporate women's colleges. Summer-school registrations are here omitted. The six largest institutions, whether computed according to full- or part-time students, account for about half the total enrolment in American Jesuit colleges and universities. We hope soon to publish the figures for other Catholic colleges and universities.

Another false slant on the Middle Ages

A special dispatch to the New York *Herald Tribune* for Jan. 16 reports the donation of eight precious medieval manuscripts to the Yale University library. Dating from about 1280 to about 1500, they illustrate in their miniature paintings the secular life of the Middle Ages. The "artists were able to depict what they saw about them," says the account, because they were "freed from ecclesiastical traditions." The clear implication of this is that those artists of the Middle Ages who worked under ecclesiastical guidance or control were *not* free to depict what they saw about them. But a look, for instance, at the Cathedral of Chartres will reveal that the statuary and particularly the windows are filled with details of contemporary secular life. Window 17, for instance, devoted to the Signs of the Zodiac, shows vine-dressers, butchers, peasants resting and rollicking, a knight leaving for the hunt, and so forth. The easy mingling of the secular and ecclesiastical was, in fact, one of the characteristics of the Middle Ages.

American doctorates increase

The twenty-first volume of *Doctoral Dissertations Accepted by American Universities, 1953-1954* (New York: H. W. Wilson Co. \$8), edited by Arnold H. Trotter and Marian Harman, lists exactly 9,000 dissertations from 129 institutions of higher education. Steadily increasing since slack war-year 1945, today's 9,000 contrasts sharply with 1,576 in 1945, 2,587 in 1947, 6,510 in 1950, 7,661 in 1952. In what fields did American universities award the greatest number of doctorates? In the academic year 1953-4, 1,438 doctorates were granted in education, 1,169 in chemistry, 735 in psychology, 548 in physics. What universities

gave the largest number of doctorates? The University of Wisconsin led with 405, Columbia came next with 354 (plus another 246 from Columbia Teachers College), California (Berkeley), 341. Catholic universities, including Laval in Quebec, last year awarded a total of 304 doctoral degrees. The four highest among these were the Catholic University, with 86, Notre Dame with 51, St. Louis with 42 and Fordham with 41. Of the 304 degrees awarded by Catholic universities, 150 were in the area of the natural sciences and psychology. Here the leaders were Notre Dame with 43, Catholic University with 32, St. Louis with 24. A final look at the over-all figures for the entire 129 universities of the United States and Canada shows that 104 doctorates were awarded in philosophy, 152 in religion, 5,165 in the physical sciences (including psychology), 2,745 in the social sciences, 834 in the humanities. Perhaps these figures will help demonstrate the need of grants to Catholic universities for graduate scholarships and other aids to doctoral work.

Iraqi-Turkish pact

The drafting of a defense pact Jan. 12 between Iraq and Turkey not only marks a step forward in Middle East defense but indirectly strengthens the entire free world alliance. Iraq now becomes the first Arab nation to break clear of Arab League neutrality and forge a link with an outside nation in the interests of Middle East security. This is what our Government has been hoping for ever since we heeded Iraq's request for arms aid last spring. When a Middle East Defense Organization, through Arab League opposition, died aborning several years ago, Washington set its sights on the encouragement of bilateral agreements such as the one signed by Turkey and Pakistan last year. Now that Iraq has concluded a similar agreement with Turkey, there are grounds for hoping that the "northern tier" defense system advocated by Secretary Dulles will become a reality. All that is needed is a decision on the part of Iran to throw in with Turkey, Iraq and Pakistan. These countries would then form a continuous barrier at the Soviet Union's Middle East border against Communist expansion southward into the heart of the region's oil fields. The implications of the Iraqi-Turkish pact, however, extend further than the Middle East. Since Turkey is a member of Nato, her involvement in Iraq's defense indirectly concerns that organization. Similarly, though perhaps more remotely, Iraq becomes involved in Southeast Asian defense in virtue of Turkey's alliance with Pakistan, a Seato member. Slow, patient prodding may yet pay off in strengthening the weak links in the free world's alliance.

Peron persecution intensified

Events in Argentina, as reported in these pages last week by Luis de Barracas, presage an intensification of President Juan D. Peron's attacks upon the Church. Up to mid-January, his regime had arrested 11 priests, but could bring no serious charges against the ac-

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cused and was forced to release them. Reporting this failure in an NC article on Jan. 15, Jaime Fonseca, NC Latin-American correspondent, said that the Government had hired bogus priests to appear in public places, often in the company of known prostitutes, and engage bystanders in offensive political discussions. Some of these impostors were beaten up by Catholic youths who had unmasked them. *Osservatore Romano*, according to a Jan. 14 NC dispatch, charged that Perón was striking at "the very doctrine of the Church, Christian moral law, the family and the morals of a great Christian people." *Civiltà Cattolica*, Jesuit Roman fortnightly, charges in its current issue that Perón's acts are "preparing the ground for communism." Argentine Catholics, according to Mr. Fonseca, have by and large rallied to the support of the Church. However, he observes:

There are vast sectors of Catholics who are confused and afraid to make a decision. There are also large numbers who have decided to throw their support to *peronismo*, which, among other "social advantages," has given them an easy divorce law and organized prostitution.

Out of these trials, thinks Mr. Fonseca, will come a revitalizing of Argentine Catholicism. Such, indeed, has been a historical pattern in persecution.

Italian Commies feuding

To the big brothers at the center of the Communist web in Moscow, the New Year has so far brought only bad news from Italy. First came word that the largest Communist party outside the Iron Curtain was losing its grip on the workers. This showed up when year-end elections for shop stewards started going against the CP-dominated Italian Confederation of Labor. Then there were signs that the Christian Democrats, with their Right-wing Socialist and Liberal allies, were ready to proceed with large-scale plans to relieve unemployment. If these plans ever succeeded, even partially, they would dry up one of the best talking and recruiting points the Italian Communists have had. Finally, with the convening of the party's national convention at Rome on Jan. 9, it was quickly evident that the comrades had sadly failed in proletarian unity. In fact, they were at one another's throats. Moscow's darling, Palmiro Togliatti, who was privileged to live for eighteen years in the Soviet Union, seemed to be in serious trouble. Sen. Pietro Secchia, director of organization, did not like the way Togliatti was running the party. He thought he was running it into the ground. So did that notorious strong-arm man, Luigi Longo, who learned his tough trade in Spain during the civil war there. Togliatti was too soft, they charged, and that was why the party was losing the workers and the youth. When the convention ended, Togliatti was still boss, but the party had been badly shaken. Now Moscow must decide whether it will sack Togliatti or the Secchia-Longo group. In either case, the party should be busy for awhile just picking up the pieces.

LABOR NOTES

For the first time since 1947, when Taft-Hartley was enacted, organized labor will not make the Federal Congress the focus of its legislative interests. The unions will continue, of course, to be active in Washington, not only on matters which closely concern them, like minimum wages, but on practically everything that comes before the Congress. But the big emphasis this year will be on State legislatures.

The chief reason for this shift lies in the very nature of politics, which has been called the art of the possible. Labor is resigned to the futility of trying to persuade the 84th Congress to make major changes in Taft-Hartley. On the other hand, it senses the possibility of stopping the dangerous spread of "right to work" laws in the States, and even, in a few instances, of repealing them.

There may be another reason for de-emphasizing Washington. In his State of the Union address the President placed his Administration solidly behind several insurance plans which are of great interest to labor. He mentioned (to the reported dismay of the GOP right wing) unemployment insurance, workmen's compensation and non-occupational disability insurance. In the President's political philosophy, however, these programs are not primarily the responsibility of the Federal Government, but of the States. The Federal Government discharges its duty in these areas by advising, stimulating and assisting the States to act. So it is clear to labor that if the President's exhortations are to bear any fruit, the unions must do some intensive missionary work in the State legislatures.

In the non-legislative sector of union life, all eyes will soon be watching Miami Beach. There on Feb. 9 the respective unity committees of the AFL and CIO are scheduled to dispose of the preliminaries and come to grips with the mechanics of merging. President George Meany of the AFL and President Walter Reuther of the CIO have warned their followers against expecting complete agreement at this meeting. Nevertheless, if real progress is not made at Miami Beach, there might be some startling developments. At the Los Angeles convention of the CIO, and on other occasions as well, President David McDonald of the Steelworkers took the position that no insuperable obstacle to unity exists—and he meant unity in 1955. If certain CIO affiliates should turn balky as the final step approached, would the Steelworkers merge anyway?

Meanwhile, an "independent" union is having unity pains of another sort. Local 142, with 23,000 members in Hawaii, will soon decide whether or not to quit Harry Bridges' West Coast longshoremen. It wants no part of the million-dollar judgment which Juneau Spruce Company won from the International for illegal picketing. The local has about a third of Bridges' membership. It is not yet clear, however, whether the projected secession is merely a maneuver to prevent Juneau Spruce from attaching the local's per-capita payments to the International, or whether it is also a break with Bridges.

B.L.M.

WASHINGTON FRONT

An old chapter in the history of American political parties was recently reopened. The occasion was an analysis of the President's State of the Union message, distributed to Democratic members of Congress. The reopener was Chairman Leonard Hall of the Republican National Committee. He taunted congressional Democrats with being dictated to by "outsiders." The outsider in the case was none other than the Democratic National Committee, which issued the analysis of the message.

The idea opens fascinating probabilities. Presumably, Mr. Hall considers his own committee to be an outsider, as far as Congress is concerned. The Democrats in Congress might have retorted, but didn't, that Mr. Hall was an outsider to them.

The incident raised the age-old question: what is a political party in America? Most political parties in Europe are tightly knit clubs: their members carry cards and pay dues. In this country, only the Communists have adopted the European system. Locally, however, especially in the Northern big cities, very many tradesmen and others who expect favors "join" the district political club and pay dues to it. They can then legitimately call themselves Democrats or Republicans, at the State or city level. The national level is different.

Most Americans feel themselves remarkably free and easy about "membership" in the national parties. Though paid-up Democrats or Republicans at home, they shift their allegiance airily and vote for any national candidates they like. Most hesitate to say "I am a Democrat" or "I am a Republican" in national elections. "I Like Ike" is more like it.

Yet Chairman Hall was in the Republican tradition when he declared the Democratic National Committee an "outsider." During the twenty arid years when the Republicans were in the minority, and especially after Senator Taft took charge, Republicans in Congress considered themselves *the* party, and they brooked no opposition, even from their own National Committee. The exception came every four years, at the conventions to nominate for President. Here there was rebellion from the rank and file, who nominated Landon, Willkie, Dewey and Eisenhower, and turned down Taft every time he made a bid.

But the conventions are not very representative, as was shown in the 1950 report of a committee of the American Political Science Association. In both parties, delegates in 1948 ranged from one for every 600 voters in some States to one for every 30,000 voters in other States. People are not very articulate in national elections, as they are in local. National committees are locally elected. Maybe Mr. Hall was right in calling them outsiders. **WILFRID PARSONS**

UNDERSCORINGS

Rev. Joseph R. N. Maxwell, S.J., president of Boston College, was elected president of the Association of American Colleges at the association's annual meeting, Jan. 11-13, in Washington, D. C. Some 600 college presidents and deans were in attendance. The final luncheon session was addressed by President Eisenhower, who, in greeting Fr. Maxwell, grinned and said: "Maybe your presidency won't be as difficult as some."

► Rev. Edward B. Bunn, S.J., president of Georgetown University, announced Jan. 17 the establishment of "Georgetown at Fribourg" in Switzerland. Fifteen selected students from the College of Arts and Sciences and the School of Foreign Service will take their junior year at the University of Fribourg. The program is under the direction of Rev. Gerard F. Yates, S.J., professor of government and former dean of the Georgetown Graduate School, who will hold the rank of visiting professor at Fribourg.

► Toledo Catholics and Protestants will sponsor for the fourth consecutive year extensive community-wide lectures on preparation for marriage for high-school students and young adults. Each of the two religious groups will conduct its own series of lectures. The Catholic course, beginning Jan. 27, will consist of 10 weekly lectures, offered in four churches by a total of 52 speakers.

► University professors, graduates and undergraduates from many lands will gather in Nottingham and London, England, Aug. 17-25 for the XXIII World Congress of Pax Romana, international movement of Catholic graduates and students. The theme of the Congress will be "From University to Life." For information, write Rev. William J. Rooney, Catholic Commission on Intellectual and Cultural Affairs, 620 Michigan Ave., N. E., Washington 17, D. C.

► The Holy See has made a second token payment of \$2,000 to the United Nations Expanded Technical Assistance Program, according to a UN release of Jan. 14. The Vatican expressed on behalf of Pope Pius XII his "warm interest in projects which are aimed at bettering the social and economic conditions of underprivileged peoples." The Pope's first contribution, also of \$2,000, was made Nov. 14, 1953.

► Among the ship's company of the U. S. S. *Atka*, Navy ice-breaker carrying a scientific expedition into the Antarctic, is Rev. Daniel Linehan, S.J., professor of seismology at Weston College, Mass. The purpose of the expedition is to gather preparatory data for the U. S. Antarctic phase of the International Geophysical Year, 1957-58. Besides doing his scientific work, Father Linehan will act as chaplain to the 97 Catholics among the 260-odd scientists, technicians, officers and crew members aboard the *Atka*. **C. K.**

Father Lord goes home

The death in St. Louis on January 15 of Rev. Daniel A. Lord, S.J., at the age of 66, brought to a close a truly remarkable apostolic career. Although he had already published three volumes at the time, it was with his appointment in 1925 as editor of the *Queen's Work* and National Organizer of the Sodality of Our Lady that he emerged as an invigorating force in American Catholic life. His book and pamphlet writings alone—apart from the musical dramas he composed and directed, the innumerable talks, sermons and retreats he gave and his varied youth activities—would have sufficed for a tireless lifetime as a priest. It has been estimated that, including his weekly syndicated column, "Along the Way," Father Lord turned out an average of 20,000 words a month for 35 years.

In summing up what we suggest to have been Father Lord's lasting contributions to American Catholicism, let it be said at once that countless collaborators among his fellow priests, religious men and women, his lay assistants and Catholic youth helped him in no small measure to transform the religious lives of thousands upon thousands of young American Catholics. Even the most inspiring leader depends on the generous response of those he works with and for.

First of all, Father Lord a full generation ago saw the need of intensifying the religious lives and activities of students in Catholic high schools and colleges to counteract the growing secularism of American life generally. Catholic education, he kept emphasizing, had to be strikingly Catholic, not only in the classroom but in the day-by-day extracurricular lives of its students as well.

By introducing a full panoply of school-related activities into the program of the sodality, Father Lord made religion keenly interesting to Catholic youth. He made them articulate about their faith. In 1925, this was rather unusual.

Moreover, he gave a very positive emphasis to the meaning of Catholicism for young people. Father Lord's confidence in youth, in its readiness to respond to high ideals, was contagious. He had come, not merely to combat evil, but to spread the fire of Christ's love on earth.

Then, too, he helped make Christ's religion meaningful in terms of contemporary issues. Youth began to see the bond between filial devotion to the Mother of God and such hard-headed works of social justice and charity as credit unions and cooperatives. He strove to deepen personal sanctification, not only as an end, but as a prelude and means to the restoration of "all things in Christ."

In all this, through active sodality committees within individual schools and parishes, through city-wide and even national meetings, through Summer Schools of Catholic Action, Father Lord elicited student initiative. He and his assistants taught students what democratic procedures mean by applying them. He was, one might say, a great adept at "group dynamics."

EDITORIALS

Despite the widespread personal popularity, success and fame which attended his unflagging efforts, Father Lord always gave the impression at once of ardent humanity and of even greater detachment from the merely human. His inner self he gave only to Christ and His Blessed Mother. In God's eternal accounting, this was no doubt his greatest achievement, as it is the signal example he has left us. We join our thankful prayers with those of the thousands of souls whom he inspired, many of them now long out of school, that Father Lord may quickly be welcomed home in heaven by the Divine Master to whom he dedicated his long, incessant, resourceful priestly apostolate.

Budget for fiscal 1956

As has been the case for the past fifteen years, the budget for the fiscal year beginning next July 1 reflects the world upheaval which began in September, 1939 and has not yet run its course. It is a budget which was shaped not so much by its authors in the Administration as by circumstances and events over which they have very little control. How true this is can be seen by a quick breakdown of spending categories.

For national defense during fiscal 1956, the President budgeted \$40.5 billion, which includes \$3.6 billion in military aid to our allies. He ticketed \$4.6 billion for veterans' services and benefits. He provided \$6.3 billion for interest on the national debt, the bulk of which was incurred to pay for World War II and for postwar defense. That adds up to a total of \$51.4 billion, or about 80 per cent of the \$62.4 billion which the Administration plans to spend in the new fiscal year.

It should come as no great surprise, then, in view of these huge war-connected outlays, that President Eisenhower has failed for a second time to present a balanced budget. The room for fiscal maneuvering is strictly limited. Partisan comments naturally ignore this. Just as Republican voices protested whenever former President Truman budgeted for a deficit (he did have three balanced budgets, though, in 1947, 1948 and 1951), so Democratic stalwarts are now quick to point an accusing finger at Mr. Eisenhower's red ink as they sternly recall GOP campaign promises. As soon as the budget message was read in the House, Chairman Clarence Cannon of the Appropriations Committee called it "deceitful, misleading, beguiling." The Senate was not in session, but Mr. Byrd of Virginia allowed that he was disappointed because the

Eisenhower Administration "is still unable to balance the budget." The fact is that nobody can balance the budget these days unless he is willing either to impose heavier taxes or to cut dangerously into the muscle of national defense. If anything, the President has saved too much money in that critical area already.

Compared with the current fiscal year, Mr. Eisenhower's spending figure of \$62.4 billion is about a billion lower. He foresees total receipts up a billion to \$60 billion. That leaves a prospective deficit of \$2.4 billion. It may well be bigger than that, however, since the President's figures assume a rise of \$13 billion in personal incomes over this year, and of \$3 billion in corporate profits. In fact, if the Administration's optimism turns out to be misplaced, the deficit for 1956 could easily surpass this year's indicated \$4.5 billion.

When submitting the budget, the President told Congress that he had proceeded with three objectives in mind: preservation of our freedom and security; advancement of human welfare and economic growth; maintenance of financial strength. He also said that the budget had been shaped by "a liberal attitude toward the welfare of the people and a conservative approach to the use of their money." These are noble goals gracefully expressed, and Congress will agree wholeheartedly with them. This will be so even though some of the lawmakers may wonder by what budgetary legerdemain the President plans to bring peacefully together the conservative lamb and the liberal lion.

The crucial questions will crop up on specific programs, and here semantics will not be of much help. The President will have to justify his relatively cheap "new look" defense policy. He will have to make out a strong case for the cuts in his conservation and public-power programs, with emphasis on the Tennessee Valley Authority, which he slashed from \$214 million to \$2 million. He will be asked whether a drop of nearly a billion dollars for farm price supports is not, in view of the increasing productivity of American farmers, somewhat unrealistic. These are the chief points, though not the only ones, on which Congress will have to be satisfied before it allows the President to have his fiscal way.

Too much Vietnam gloom

An editorial in these pages last week cast suspicion on the validity of current reporting about the "crumbling" regime in South Vietnam. The views of an eyewitness who, for the past several months, has worked closely not only with the South Vietnamese Government but with the people themselves, now serves to confirm those suspicions. Since his recent return to the United States, Joseph Buttinger of the International Rescue Committee has devoted himself to puncturing what he would term the myth of "Communist invincibility" in Vietnam. Though he has never so expressed himself publicly, we have reason to believe that Mr. Buttinger's particular target has been the series of

columns by Joseph Alsop which appeared in the New York Herald Tribune throughout December.

The Alsop series has not been kind to the South Vietnamese Government of Premier Ngo Dinh Diem. Mr. Alsop portrayed the Premier as personally ineffectual and engaged in an ambitious struggle for power detrimental to anti-communism in Vietnam.

To prove his point Mr. Alsop made much of the Premier's recent three-month tiff with his army over the appointment of General Nguyen Van Hinh, whom Ngo Dinh Diem stubbornly rejected for the post of Army Chief of Staff. Though the Premier succeeded in making his own appointment stick, it was only, in Mr. Alsop's words, "because he was given the most unqualified American support" and at the expense "of enormous Communist gains." This observation was the tip-off for a subsequent column in which Mr. Alsop suggested that "the really important political process in southern Indo-China is not the dreary round of intrigue among the non-Communist Vietnamese but rather the progressive take-over of South Vietnam by the Communists."

To all this Mr. Buttinger, who has an air of being at least as competent an observer as Mr. Alsop, registers stout objection. The popularity of Ngo Dinh Diem is steadily increasing. His quarrel with the army hinged not on personal ambition but on whether or not an indigenous Vietnamese army should be placed in the hands of a man who was not only a French sympathizer but a French citizen, facts which would have meant the kiss of death for the army as far as popular support is concerned.

Moreover, Mr. Buttinger flatly denies the report that most of South Vietnam is now in the hands of a strong Communist underground. It is possible to travel anywhere in South Vietnam without military escort, which was not true in the days before Geneva, when one ventured outside of Saigon at his own risk.

How account for this discrepancy of opinion among on-the-spot observers? Mr. Buttinger admits that he went to Saigon with preconceived notions about the futility of saving Vietnam. What he saw changed his opinions. Are other American correspondents merely looking for confirmation of their preconceptions about the futility of saving free Indo-China? Have they swallowed the French line on Indo-China noted in these pages last week?

Whatever the reason, condemning the Diem regime as though it were responsible for problems it has inherited is no contribution to the anti-Communist struggle. Morale is an important factor in Indo-China today. Lack of it played a significant role in the loss of China, as Lt. Gen. Albert Wedemeyer admitted when he confessed to his own "disproportionate" criticism of Nationalist maladministration during the MacArthur hearings in 1951. Mr. Alsop may not be consciously undermining South Vietnam's Government. But spokesmen like Mr. Buttinger—and, we might add, Leo Cherne, chairman of the International Rescue Committee—are better serving the cause of freedom.

Costa Rica "invasion"

President José Figueres of Costa Rica, as we went to press, had expressed confidence that the threat to his regime had passed. On January 13 several villages near the Nicaraguan frontier were seized by armed forces, reportedly under the leadership of Teodoro Picado, son of the former President of Costa Rica and a 1951 West Point graduate. But the rebel units failed to make progress. The reported death of their field commander during the fighting, if this is confirmed, may explain the feebleness of the resistance. The prompt action of the Organization of American States, plus the speedy delivery of four F-51 Mustang fighter planes, sold to Costa Rica by the United States with the approval of the OAS and at a nominal price, may have been the decisive factors tipping the balance.

If the political and military picture at present writing is still obscure and fluid, the legal position seems clear enough. The hostilities in Costa Rica are being treated, not as a simple internal revolution, but as an "aggression", an "invasion." The Organization of American States, in conformity with the Inter-American Treaty of Mutual Assistance signed at Rio de Janeiro in September, 1947, has power to authorize all signatories to provide assistance to countries threatened by aggression. It was on this basis that the Council of OAS, summoned in the early hours of January 16 to consider a Costa Rican appeal for help, approved the U. S. offer to supply the fighter planes.

In virtue of the Rio treaty, the Organization has sent a commission of investigation to examine into charges by Costa Rica that the invasion was supported by the Somoza Government of Nicaragua and perhaps also by Venezuela. Both of these governments have been conspicuous for their dislike of the Figueres regime. Nicaragua's President, however, has shown himself fully cooperative with the OAS commission sent to examine into any part he might have played in the disorders. This attitude indicated that, if he did play a part, he changed his mind.

If the challenge to the existing Costa Rican Government is definitely eliminated, it is not likely that the charges against its neighbors will be pursued any further. In Latin-American politics some matters cannot be pushed too far. In any case, the Figueres regime will be in a strong position. The "invasion" seems to have had little popular support. The present Government in the country is reckoned as the most progressive, socially as well as politically, of all the Central American republics. Since it came to power by revolution in 1948, it has outlawed the Communist political organizations while espousing genuinely progressive reforms to better the lot of Costa Rican workers. These very democratic reforms seem to have irked some Central American politicians.

It cannot be said that the United States intervened on this occasion in support of a corrupt and dictatorial regime whose only claim for help is that it maintains order while suppressing communism. Nor

can it even be said that our help constituted "intervention." No Latin-American country has thus far questioned the right of the OAS to take the course that it did. Four old U. S. planes sold to Costa Rica with its approval were worth forty modern ones without it.

Political life in Central America and elsewhere in Latin America will long continue to be unstable. But the Costa Rican episode suggests that, in some cases at least, future upheavals can be handled with some degree of order in the name and in the interests of the entire hemisphere.

The liberal arts

As the clamor rises for more and more scientists and technicians, it appears at times that technology and defense needs are destined to dominate American higher education for years to come. Every now and then, however, a calm voice is raised to remind us that all our technology may be wasted, and we ourselves not worth defending, if we allow our heritage of liberal education to wither away.

One such collective voice, heard recently from Washington, was that of the respected Association of American Colleges, which chose as the theme of its annual conference "Liberal Education and America's Future." The address of Rev. Theodore M. Hesburgh, C. S. C., president of the University of Notre Dame, was one of the high spots of the conference.

The liberals arts, said Fr. Hesburgh, have been watered down. The classical tradition, once their core, has been abandoned. The old cultural unity of the West, built upon philosophy and theology, has almost entirely disintegrated. Today's liberal education, administered by isolated academic departments composed of faculty members from highly specialized graduate schools, is like "a tossed salad," whose parts are "seasoned with Russian, Roquefort, French and Thousand Island dressing," all in one.

Instead of constantly assuming and asserting the superiority of liberal education, Fr. Hesburgh advised, we should busy ourselves with the task of making it really superior to the business and engineering programs whose enrolments are rocketing.

College deans at the Washington conference received an earful of excellent advice from Dr. Henry Wriston, president of Brown University. The dean, he said, must labor to make the college the kind of place the president insists it already is. His students should not be punched cards clattering through an IBM machine, but human beings living together in the shared intellectual and spiritual experiences of college. Finally, he said, the dean should have a sign on every desk—and perhaps even tattooed on his own brow—reading "books, books, books!"

So long as liberal educators keep prodding one another in these ways, the liberal arts should continue to challenge their present domination by more technical and vocational disciplines.

Honor: system or spirit?

Thurston N. Davis

RADCLIFFE COLLEGE last fall abandoned its honor system. Since 1942 an honor code was in force both in Radcliffe's examinations and in the college library. Radcliffe women were allowed to walk in and out of exams as they wished. In fact, they could leave the building in which an examination was being held and return later to finish their papers. In the library they were permitted to remove books without checking them out. Last year, it is reported, more than 900 volumes—some irreplaceable—disappeared.

One wonders whether the tidal wave of juvenile delinquency has reached even the remote shores of Cambridge's Appian Way. Is Radcliffe perhaps feeling its private repercussion of the moral breakdown of our time? Or is it simply that honor systems are progressively losing their meaning in an age when the notion of honor itself has become just a bit archaic?

This article intends no offense to the women of Radcliffe, whose dropping of the honor system will simply bring them one step further into line with academic practice in the neighboring Harvard Yard. But the report on September 26 of the demise of still another academic honor system brought to mind certain problems which merit some research and reflection.

A LOOK AT THE PAST

Our research takes us to Philip Alexander Bruce's five-volume *History of the University of Virginia 1819-1919* (New York: Macmillan, 1920-22). Here we find the story of the celebrated honor system which was introduced at the University of Virginia about 1842 and reached its point of greatest influence during the period from 1865 to 1895. Why was it that the idea of honor meant so much to the students of this Southern university, and what were the causes of its gradual decline just at the turn of the century? (We are not discussing now the present status of the honor code at the University of Virginia.)

The Virginia historian tells us that the honor system was introduced and gradually consolidated during the pre-Civil War years, 1842-1861. It replaced a system of vigilant proctoring at all examinations. Under the honor system a student felt personally obliged and pledged himself to avoid all forms of dishonesty during examinations.

Little by little it took on corporate meaning, so that an individual student felt it to be part of his personal obligation to see that others also kept their honor pledge. Thus, "the enforcement of the system in time passed from the members of the faculty to the members of the student body" (III, p. 60). Student committees were organized to investigate cases of al-

After attending the World Congress of Philosophy in Brussels in August, 1953, Fr. Davis, AMERICA associate editor, journeyed through Spain. The hidalgos he met in third-class carriages suggested some thoughts on honor. The dropping of the "honor system" by certain American colleges suggested this article.

leged dishonesty and to administer justice. Students became jealous of the slightest interference by the faculty. When a student was accused and convicted of cheating, he was obliged to leave the university precincts immediately, often without his baggage. More an honor spirit than an honor system, the code was already well-established at Virginia when the War between the States began in 1861.

After the Civil War the Virginia honor code really flourished. Never was there "such fidelity, such jealousy, such just intolerance" (III, p. 171) in safeguarding it as during the thirty years after the war. To the students of those days all the chivalry of the Old South seemed to be summarized in the honor code. It was as though this was a contest in which the South, defeated in a long and bloody war, was set on proving its spirit to be as unquenchable, its honor as undefiled as before. The students of 1865-1895 lived as though all the meaning of the old regime in the South would have been voided by a single breach of honor on the part of a Southern gentleman.

In 1895, the university paper, *College Topics*, was riding hard after occasional offenders. By now the field of the code's application had been widened. It was felt in other areas of student life besides examinations. To cheat at poker, break light bulbs on the campus, swear in the presence of your landlady were violations of the honor system. *College Topics* for 1895 reports consternation in the student community because a transgressor had overstayed the tolerated 24 hours of grace on the college precincts.

They were no larger than a man's hand, but in 1895 some clouds were gathering over the Virginia honor system. It was beginning to decline. The campus paper of the time refers to the deterioration of campus ethics, and hints that "dirty ball" and a growing preoccupation with athletics might have something to do with it. After the turn of the century, concern grew greater. Why was the code losing its force? What could be done to preserve it?

One important step was taken at this time in an effort to shore up the honor system. There was a growing conviction that university waters were being muddied at their sources. Consequently, members of the university's YMCA went in small teams to speak before the student bodies of the high schools from which Virginia drew its annual supply of freshmen. They spoke on the honor system, and tried to prepare prospective students for the ethical demands which would be made on them at the university. Once matriculated, students were drilled in the meaning and obligations of the code. Somehow, though, the old charm was gone.

Mr. Bruce speculates on the reasons for this breakdown (V, pp. 254-260). He notes that when the student community had been small and homogeneous, every student seemed highly sensitive to questions of personal integrity. But as the size of the student body increased three, four and five times, the sources of supply inevitably became more heterogeneous. From these new and promiscuous reservoirs came students of diversified racial and scholastic backgrounds. Cliques began to appear within the student body. This tended to weaken student government. The faculty was swollen with new members, and often recruits for the faculty were not drawn from the university's alumni body. As both faculty and student body both grew in size, personal contact between the two groups decreased. All these circumstances somehow worked to the disadvantage of the honor code. After 1904 it appeared that the system had seen its best days.

AGES OF HONOR

The ideal of honor was not a Virginia creation. It is rooted in the history of the Christian West. Not to trace it beyond the dawn of modern times, we know it to have been a powerful force in 16th-century life and conduct. Anyone who has made the *Spiritual Exercises* of St. Ignatius Loyola will recall what that saintly Spanish gentleman thought of a *caballero* who would refuse to follow his king.

St. Ignatius' whole life was spent in a world acquainted with chivalry. During his later years in Rome, the book-stalls in the streets through which he walked were filled with disquisition on the knight and the gentleman—the *uomo nobile*, the *cavaliere*. A *cavaliere* was a man of *virtù*. In *The Point of Honor in Sixteenth-Century Italy* (New York: Institute of French Studies, 1935), Frederick Robertson Bryson equates knightly honor with "excellence in the art of war, uncorrupted faith, the virtue of an unconquered spirit and almost heroic *virtù*." Like our post-bellum South, the 16th century was an age when honor ruled human relations. To have denied this at that time would have been to invite a duel.

What characterizes such periods? Are these eras marked by peculiar social and cultural conditions? Can honor thrive only in a congenial climate? There are men who live by honor in every age, but in certain periods honor seems to have a tighter hold than usual on the human spirit. What are the common cultural features of such an age?

First, these ages of honor seem to be marked—for some classes of society, at least—by a certain homogeneity of values and a common ground of education. In such an age a man expects his peers and neighbors to be honorable because he knows his life and theirs to have been woven on a common loom

of shared ideas, history and tradition. This feeling becomes a felt force in social relationships. Two "knights" need not be linked together geographically, or even by common language or nationality. In the 16th century an Italian *cavaliere* might not have been able to converse (except possibly in Latin) with a *caballero* of Spain, but the two lived in a mutual universe of ideas, values and education.

Second, the very immateriality of considerations of points of honor accustoms the mind to legal and to a kind of metaphysical thinking. Principle will be recognized as having primacy over expediency, the immaterial over the material. This by no means makes it an age of saints, nor does it even imply the existence of religious faith, though probably it disposes the mind to it.

Third, there is a connection between honor and a social structure in which a natural aristocracy is taken for granted. The honorable man lives by some form of the principle of *noblesse oblige*. He feels himself subject to obligations not binding on other men, the "lesser breeds without the law." He is not necessarily a man of wealth, power or family connections,

but rather of character, refinement and principle. As her schoolmistress said of François Mauriac's Thérèse Desqueyroux: "Thérèse asks no reward other than the joy which comes of knowing that one has achieved superior virtue . . . Her pride in belonging to an elite has more power to control her conduct than any fear of punishment."

Where honor distinguishes an age or a class of people, it seems to be closely associated with the pride of an elite. Though sometimes of blood, this elite is frequently one of intelligence or education. Its members measure themselves

and their actions by what is expected of them precisely as a group apart, as those responsible for the standards of the masses. The fact that "the many" are often not conscious of such obligations in themselves serves to make these obligations all the more binding on the elite.

Honor has always been associated with pride, and pride can cause the downfall of the human soul. That, however, is a risk to be run. Men who live by honor have always considered themselves to be descendants of Aristotle's "great-souled" man (*Nic. Eth.* 1123³⁴ff.). The hidden flaw of the *megalopsychos* is his tendency to pride.

HONOR IN A DEMOCRACY

Can honor thrive in a democracy? Does it still have a place in contemporary American society? With our pluralistic values, the gulf set between our various specialized educations, our deep rut of materialism, our veneration for the common man, American democracy would seem to have effectively destroyed the historic buttresses of the old ideal.



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Some will say that the old concept of honor should have been destroyed. We can now make way for a new and democratic code. We were right, they tell us, in pulling down the walls which have in the past made honor the preserve of an elite. Now we can expect the rising generations of an egalitarian society to create a new kind of chivalry, a 20th-century code of the nobility of the common man. At some happy, future date everyone with a social-security number will automatically evolve into a "verray parfit gentil knyght."

At any rate, the old aristocratic concept of honor seems to be losing ground in America. That is why we shed a nostalgic tear or two whenever, as at Radcliffe, a local skirmish is lost in the battle for the ancient *virtù*. It is a bit humiliating for our democratic world to have to admit that it cannot retain the best values of the societies it replaces.

HONOR IN EXAMINATIONS

Perhaps some colleges in the land can report that their honor systems are as vigorous as ever. It would be interesting to hear from these fortunate institutions which, like little islands, are holding out in an ocean of lessening regard for moral values. Other colleges will want to learn their secret, for recent events make it seem that honor is better maintained in examinations when proctors are present to give added incentive to integrity.

If the ideal of honor is again to replace the lynx-eyed proctor in our examination halls, we shall have to lay a solid foundation for its democratic acceptance by the students of our time. Somewhere we must find democratic substitutes for the aristocratic ideas which were once its underpinning.

First, students need to have a common ground plan of values. The dignity of the individual person is a good starting point. But it will not be enough for them to hear speeches about this dignity at their commencement exercises. Very early in their careers as students they will need to be taught the reasons which validate that dignity: their common relationship as children of God, the fearful responsibilities of free will, the meaning of sin and the relation of obedience, truth and justice to questions of personal integrity.

Second, we should face the fact that most students go to college today because they believe or have been told that there are economic advantages attached to an academic degree. For most of them, college is a kind of placement office which is expected to open doors to business and industry. It should not surprise us, therefore, when students transfer to their college years the pattern of ethics which they believe to be conventional in the business world. A student today is likely to regard cheating in an examination in much the same way as he expects later to regard business practices which give him an edge over rivals in a highly competitive society. He will argue that if everyone is doing it, it can't be wrong. Democratic

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society has a duty to show its youth that questions of personal morality are not determined by majority vote.

Finally, perhaps youth can understand that the modern world desperately needs a new kind of elite. It will not be an aristocracy of blood, money, power, brains or breeding, but an elite of all men and women of good will everywhere in the world. We might think of this elite as a natural, moral community with no frontiers, no color bars, no language barriers. As a purely human thing, it would be no substitute for religion, and yet it might serve as a propaedeutic to the love of God. As its circle widens it will strengthen the democratic ideals which helped produce it. Honor may then return, perhaps stronger than ever, to its old place in the life of civilized man.

Colonial peoples come of age

John J. Navone

"WE KNOW THESE PEOPLE. To do anything less than we are doing would be to invite further disturbances," explained 55-year-old Jean Husson, Port Lyautey's civilian *contrôleur* and civil-affairs officer, to a correspondent of *Time* magazine one day last summer.

It was August 10, Islam's greatest feast day, *Aid el Kebir*. Behind locked doors many Moroccan nationalists celebrated the day in the name of exiled Ben Youssef. The week before, 9,000 rabid nationalists ranged wildly through the streets, looted the shops of the wealthier *colons* (French residents), butchered seven Europeans, dragging their mangled corpses through the streets of the *medina* (native quarter). On the morning of *Aid el Kebir* the French retaliated. With a show of force known as a *ratissage*, literally, a "raking in," 7,000 Arab suspects were loaded into cement trucks and hauled off to jail. Twenty thousand Arabs were routed out of their homes to run a bloody gantlet through aisles of French military police. That evening the office of the French Resident General in Rabat announced tersely that the *ratissage* had been held in Port Lyautey, and that in the course of the roundup 20 Arabs had died.

Port Lyautey typifies the French colonial record. The French response to nationalist colonial tension has regularly been inadequate. First, police measures are used to suppress the nationalists; when that fails, concessions are made; but after the violence, conces-

Mr. Navone, S.J., is majoring in philosophy at Mount St. Michael's, Spokane, Wash. He wrote "West Germany acts to save families" in our issue of Oct. 2, 1954.

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sions come too late. Among the nationalists are moderate and responsible men; among them are also irresponsible elements, devoted to violence. Some of the North African nationalists have associations with the Arab League, some are Communists. As the movement is frustrated, so the influence of the moderates wanes. To any student of Indo-China in the first post-war years, the story is not unfamiliar.

The French boast of "a railway system over a thousand miles long, trading stations, roads, scientific agriculture, works of art." The Moroccans reply: "You are the ones primarily benefited by them. We are still waiting for schools for our children, social security for our workers, housing for our city-dwellers, improvements of the land which would truly benefit us." When Resident General Erick Labonne in 1946 proposed courageous reforms to make the Administration more efficient, especially in judicial matters, the two leading bodies—the French Chambers of Agriculture, and of Commerce and Industry—protested and threatened dire consequences.

It was not independence without France that the Moroccans at first claimed, but independence with France. The only possible means of putting an end to Moroccan unrest is for France to make a solemn declaration that Morocco is rightly free. The French colonies, however, are considered a part of the French nation: Premier Mendès-France has called them a part of the "body and soul of France." Yet, events in

India, Pakistan, Burma, Indonesia and Indo-China have proved that the way to lose a colony is to demand that it remain tied to the colonizer. The single hope of keeping a restive colony within a union lies in giving it the freedom to get out. The French have shown little sign of recognizing this lesson.

The status of a colony is not necessarily evil. Frequently it is the expression of a condition of immaturity and incomplete development which render it impossible for a given community to exercise all the prerogatives of self-government. Consequently, the colony remains, with regard to its own affairs, subject to guidance by a more perfect community. However, as Yves Simon once remarked, a time comes when subjection to paternal authority can no longer be maintained without there being something wrong. Either the subordinate society has failed to achieve normal development, or the controlling society is abusing its position of power.

Abuses have made all colonialism seem unethical to many. However, the colonization of African tribes by European nations has an ethical title if, and only if, the colonizers act as agents of the human community. Under the League of Nations and the United Nations, the character of colonial rule as paternal authority was declared and to some extent sanctioned. The very substitution of the words "trusteeship" and "mandate" for the word "colony" implies that the justification for rule over primitive peoples resides in the

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duties of paternal authority to be discharged by man-
kind toward immature societies.

For some communities most authorities agree that
the colonial status is presently the most beneficial.
Roy Welensky, a member of the Legislative Council
of the Rhodesian Federation, recently declared that
it was not a disservice to native Africans to state the
truth about the political capacities of the vast ma-
jority. Not for two or three generations would the
Rhodesians—the majority of whom are illiterate—be
able to play a major part in their own government.

Andrew Francis, a European journalist and writer
who lived many years in the Congo, asserted that self-
government could be introduced into the Congo only
when there was a large native middle class capable
of thinking about its own future and of successfully
conducting its own affairs without European direc-
tion or administration.

Though Casablanca's skyscrapers and modern har-
bor facilities do credit to French economic endeavor,
the very progress of Moroccan society makes for the
decline of the paternal function of French authority.
Thus, for Morocco and any community subjected to
colonial rule, freedom means such a state of affairs
that the foreign rulers can depart without damage
to the community, and do in fact depart. It is entirely
normal that paternal authority which outlives its
necessity should be treated as sheer abuse.

The British colonial system offers a remarkable
contrast. British Gambia, the Gold Coast, Nigeria and
Sierra Leone are all Commonwealth nations making
extraordinary strides toward self-government. Black
legislators whose fathers used stone axes are now
wielding the gavel. But the British, with almost Ma-
chiavellian shrewdness, have yielded a measure of
political control to consolidate their economic posi-
tion. Lever Brothers can say more, and with greater
authority, through a black than a white mouth.

The British have learned from history to be in-
finitely adaptable; the French have shown themselves
politically gauche. The French have lost everything—
both economically and politically—in Syria, Lebanon
and Indo-China. The French, with all their human
warmth and lack of color prejudice, rather than the
aloof English, will be the first to suffer from African
nationalism.

The unique features of British colonial policy have
reaped a strong nationalist reaction, but the reaction
of a well-ordered nationalism. Unlike the French and
Portuguese, who embrace their African territories as
indivisible units of the motherland, the British have
remained loyal to the Durham formula of 1839. Ac-
cording to this, the British Government retains con-
trol only of foreign affairs and the determination of
a colonial constitution. Politically, the British system
of indirect rule through the native chiefs is the closest
approach to independent native government in Africa,
with the exception of Liberia, Ethiopia, Nigeria and
the Gold Coast.

Strong nationalism has arisen in British West Africa

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because the British have allowed freedom of national-ist activity. The comparative freedom of association, press and travel enjoyed by British Africans has been decisive. It is doubtful that such militant leaders as Wallace-Johnson of Sierra Leone, Prime Minister Kwame Nkrumah of the Gold Coast, Dr. Nnamdi Azikiwe of Nigeria and Dauti Yamba of the Central African Federation could have found the same freedom of activity in Belgian, French and Portuguese Africa. The British have diminished their paternalistic authority in proportion to the ripening political maturity of their colonial subjects.

The colonialism problem whipped up sharp dissension among members of the March, 1954 session of the United Nations Trusteeship Council. Immediate liquidation of the whole colonial system was demanded by a radical faction. Self-government, they held, is always better than even good colonial government. But the United States and the majority of the member nations prudently appreciated the necessity

of building the requisite foundations, lest a premature self-government result in chaos, leaving the people an easy prey to Communist imperialism.

The peace and security of world society demands an orderly transition from the colonial status to self-government. The American timetable for Philippine independence could serve somewhat as a model. Without a hard and fast schedule of this kind, coordinated with thorough preparation for self-rule and varying from colony to colony, talk about eventual liberation is so much dust thrown in the eyes of the world. A short-sighted colonial policy only helps the Kremlin.

Colonial nationalism, it must be realized, is something more than the activities of a few disgruntled journalists and frustrated intellectuals. It is the inevitable end product of the impact of Western ideas and technology upon primitive societies. It is also the inevitable assertion by colonial peoples of their desire for liberty, based on the awareness of their own political maturity and sufficiency.

Soviet caricature of U. S. colleges

Maurice F. Meyers

THE IRON CURTAIN, of course, is a two-way barrier. It keeps us from getting a clear notion of what is happening in the Soviet Union, and, at the same time, it effectively keeps the people of the Soviet Union from finding out the real truth about life beyond their own borders. The Soviet authorities, in order to form the minds of their own people, feed them exactly what they want them to believe and close any other channel by which they could check the reports fed them. A good example of this appeared in the September 30, 1954 issue of *Komsomolskaya Pravda*, official organ of the Young Communist League.

This article, entitled "The Militarization of Higher Education in the United States," begins with a report on the 200th anniversary of the founding of Columbia University. It notes that this was an occasion for lauding the independence of science, academic freedom and the rest, as though these things actually existed in the United States.

The author tries to show that universities in the United States are too completely under the control of business interests to be independent. He charges, for example, that Harvard is closely allied with the Stand-

ard Oil Company of New Jersey, with General Electric and with the Union Carbide and Carbon Corporation. According to him, American businessmen, in effect, run the American universities, for they are members of the boards which form policy, choose the professors and pass on admissions. New York University, whose Board of Trustees includes thirteen important bankers and industrialists, is offered as an example of the preponderant influence of capitalists.

A second impression that the author tries to create about American universities is that of subordination to Army needs. He says, "The American military circles have completely taken into their own hands the research activity of scientific and other institutions of higher learning." Scientific work in the universities is financed by the military authorities. It is said that in 1949, \$160 million was spent by the Government in the universities on scientific research work for the military. If we look at that figure, \$160 million, and compare it with the over \$2 billion that went into our universities, it will not seem nearly so high as it does to a Russian who simply reads that figure and has nothing with which to compare it.

Another allegation that the author tries to bring against American universities is subservience to the wealthy. He says that, according to official statistics published by Congress, 90 per cent of American students are from "families of substance." This can simply mean that most American families are in a class to be considered "of substance," which would naturally be quite a healthy state of affairs. But to a poor Soviet citizen, in whose experience the vast majority of people are from underprivileged families, the 90 per cent means something entirely different. Are these words anything but patently false to one who knows the American situation: "It is as hard for the son of a worker or of a poor farmer to get into a college or a university as it is for the camel to crawl through the needle's eye."?

Fr. Meyers, S.J., lectures on Russian language and culture at the Institute of Contemporary Russian Studies, Fordham University, New York.

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The next paragraph deals with the scarcity of scholarships in American universities. This will have a special meaning for the Soviet citizen, for the vast majority of students in the Soviet Union could not get into the universities except on scholarships. The article says that only five and a half per cent of the student body of the American universities can count on scholarships. However, the fact that American students usually can get to a university without such help is completely overlooked. This five and a half per cent may seem small to a Soviet citizen, but it is likely to be a sign of the real health of the society in which it occurs.

The author also mentions that the average scholarship amounts to only \$187 a year, a sum which is really not sufficient to cover the full expense of an education, or even the tuition alone. Since, however, our students can, for the most part, attend the university even without scholarships, this is simply an added help that they are happy to receive, but do not depend on completely.

Our race questions come in for an airing. The critic grossly caricatures our system in these words: "For Negroes and other colored people, the doors of the higher educational institutions are almost completely closed." Likewise, from certain shortcomings he generalizes in his evaluations of the quality of American higher education. He quotes figures from various surveys to show that some very ordinary questions are often enough poorly answered by a majority of the students. For instance, six out of ten did not know who wrote *Vanity Fair*. Some guessed that Shakespeare wrote *The Canterbury Tales*.

ROTC gets its share of blame for preparing students to "wipe out an enemy force with the help of materiel and means known to science, technology and the art of warfare." Students, the author tells us, are obliged to "instil a military spirit in their skeptical parents."

The writer's *coup de grâce* against the American universities is to exhibit that new specter, McCarthyism, which is supposed to be frightening and so hampering the professors in their pursuit of knowledge that dire results are already evident in the quality of American education. Organizations have been founded to report on "the activities of all leftist groups of any kind, using any means conducive to this end." This system of espionage is supposed to be in force in "120 universities and colleges." The author, however, looks with approval on Students for Democratic Action, and by the very fact that he admits there are organizations opposed to McCarthyism, he gives implicit testimony to the students' freedom of discussion and action—a freedom impossible in a Soviet school.

This, then, is the picture of American higher education given the young readers in the Soviet Union today. Not a very admirable picture as the author paints it, not a very appealing one as it must enter into the understanding of the Soviet youth who have nothing with which to compare it, no other source

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from which to complete the picture. Here we have just one more example of the way the Iron Curtain is serving to prevent the light of fact and truth

from penetrating into the Soviet Union and thus to spread in its place darkness, misunderstanding, mistrust of everything beyond the borders.

No collegiate cacoëthes scribendi

Brother Cormac Philip

"Are Colleges Preparing Writers?" Sister Mary Hester asked in *AMERICA* (9/4/54) and, after analyzing, in the Durantian phrase (Jimmy, that is, not Will) "the conditions that prevail," concluded that they are not. Sister Hester's concern is with the dearth of writers emerging from Catholic colleges; she does not add, probably because it would be small comfort, that writers are not emerging from non-Catholic colleges, either.

Donald Lloyd of Wayne University lamented in the *American Scholar* some months ago that "far more graduating seniors are candidates for a remedial clinic than can pass a writing test with honors," and Jacques Barzun of Columbia alerted us last year in the *Atlantic Monthly* about the danger to the English language coming from the "college-bred millions who regularly write, and who in the course of their daily work circulate the prevailing mixture of jargon, cant, vague words and loose syntax that passes for prose."

This is not a new condition in our fair land, nor is it surprising. Cardinal Newman, who could write, once proposed as a sound criterion of liberal education the test of "whether it enabled a man to write well," since good writing involved "both justness of thought and power of composition." In these academic days of true-false, fill-in types of objective testing, there is an added irony in noting that Newman lamented even in his time that his good-writing test was insufficiently used.

Such a test given today would merely afford further evidence of how true are the observations of Professors Lloyd and Barzun quoted above. The test would also indicate that liberal education is not the distinguishing hallmark of our mid-twentieth-century American college, Catholic as well as non-Catholic, within which the schools of engineering and business and physical sciences flourish and the school of liberal arts declines . . . and declines.

The technically trained and professionally competent graduates who leave our colleges after four years in the world of commercially rewarding facts rather than in the world of ideas, suffer none of the agonies of Armado in *Love's Labour's Lost*, crying out: "De-

Brother Cormac Philip, F.S.C., has been head of the English Department at Manhattan College since 1950.

LITERATURE AND ARTS

vise, wit; write, pen, for I am for whole volumes in folio." Nor are the creative imaginations of these "half men" fired by the goal of *Atlantic Monthly* writing prizes, to which Sister Hester refers, and about which she remarks the absence of male student competitors.

Lo, the poor freshman! Consider how, blithe, docile and unsuspecting, he is exposed in his first months of higher learning to that horrendous mélange known as freshman composition. Here is a course at once artificial, isolated, unpedagogical, wasteful; in a word, impossible. The key adjective here is *artificial*. The freshman, alas, is not in the normal position of the writer—one who has something to say and the desire to say it, and who knows how to say it.

"Reading maketh a full man"; the freshman is not full; he is empty; he has nothing to say. Yet we demand of him in freshman composition that he say that nothing with unity, coherence and emphasis, and with proper sequence of well-developed paragraphs. We ask him to write for the most ignoble of reasons: to show how he writes, that is, how mechanically well he writes, rather than for the reason that we want to know what he has to say. With mechanical perfection the end, we ply him with a "workbook" containing exercises of incredible drudgery, and a "handbook" filled with rules and rules. This condition, a more refined torture than anything that went on at Dotheboys Hall, calls for a twentieth-century Dickens to help ameliorate it.

There is a slightly higher and more progressive approach to the teaching of freshman composition. That is to recognize that the freshman has indeed nothing to say, and that he must therefore be provided as quickly and as painlessly as possible with something important to say. This is done through those popular, unwieldy anthologies known as freshman readings, which contain essays on every conceivable subject known in this hydrogen-bomb age, plus short stories, novelettes, plays, poems—everything with the possible exception of a few excerpts from Mickey Spillane.

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jestically impressive—as they have to be, considering the immensity and range of the variegated subject matter covered. Thus we have, for example, *Patterns for Living* and *My Life, My Country, My World*. The latter's polarity of subject matter may be indicated by the titles of two of its articles, "The Truth About the Hydrogen Bomb" and "Can You Get Along with Your In-Laws?" One thinks in this connection of the *hauteur* of the proud Renaissance man who proclaimed: "I have taken all knowledge for my province." He was kidding himself. He never had to teach freshman English.

The first-year composition course is for most college students their only training in writing. The harder and more ambitious may further expose themselves to an advanced writing course, usually referred to with great dignity as "creative writing." On this I'm afraid I must go along with Isaac Rosenfeld, who after four years of teaching such a course at a large eastern university, freed himself from his academic bonds and in the first flush of his new-found luxury of integrity unburdened himself in an *American Mercury* article, "Confessions of a Writing Teacher," which he opened with the italicized sentence: "*Writing courses are a waste of time and money for everyone concerned.*"

In practice, creative writing courses are usually concerned with the attempts, most of them outrageous, of callow youths to write literature, chiefly the short story and poetry. While these young and well-meaning people agree that literature is a record of human experience, they are less likely to accept the more unpalatable fact that literature must be such a record as shows what makes a particular aspect of human experience significant and meaningful, and that, still in their teens as they are, they have not yet lived that intensively and extensively.

A stronger objection is that creative-writing courses, with the countless revisions needed, the long individual conferences with the teacher required if the training is to produce some good, are so time-consuming as to interfere with education: that wide, ruminative reading in theology, philosophy, literature and history (at least those four liberal studies) which ought to fill up the bulk of the four precious college years. "The writer's aim," as Newman noted, "is to give forth what he has within him." The attempt to get out of young people what they haven't within them is, of course, doomed to failure. Worse than that, it's unpedagogical. Besides, in the meantime the students are failing to get from college what they should get.

The whole question of writing in college cannot be divorced from the nature of the curriculum within which the student lives, moves and has his academic being. If the curriculum is predominantly vocational and technical, little can be done. But within a sound,

well-integrated liberal-arts curriculum much can be done, and from the coordinated efforts of the entire faculty. The acquisition of writing skill and power is too important and essential to be left solely to the English teacher. As Gordon Keith Chalmers, president of Kenyon College, notes in his *The Republic and the Person*, (this, incidentally, is from the chapter on philosophy):

All students, whether majoring in chemistry, history, French, literature or government, should write a good deal—considerably more than, with their present organization, most faculties can require. One simple reason for the remarkable success of some of the European [colleges] lies in the immense amount of writing which the student must do and which the instructors take time to examine with care both for thinking and for construction and expression.

What President Chalmers is pleading for is, in short, the only kind of writing in college that is pertinent; that is, writing in a context, not in a vacuum, writing that comes forth naturally, pedagogically, even a little spontaneously, from the subject matter of the various disciplines, specifically from the subject matter of the theology, philosophy, literature, history and fine-arts courses, though I don't mean to imply that the physical sciences and social sciences couldn't provide stimulating writing matter, too.

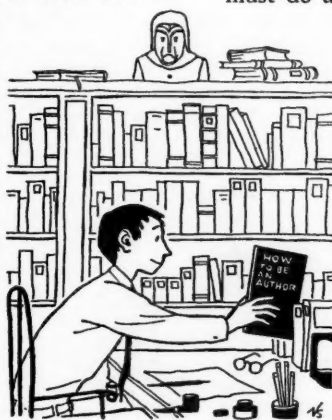
As I see the collegiate writing situation, when we get the conditions for writing as noted just above, then we can be serious and relevant in discussing whether colleges are preparing writers.

Latter Day Psalm

The psalmist, singing wide Your praises,
Neglects to name You "Master of Phrases."
O rapturously, then, this latter day,
Let me intone the casual way
You fling red ramblers, terse and sudden, against
Blue spruce, that is half silver, and higher
still, fenced
In with pine, maple against a pounding line
Of epic sky. Easily precise, You variously define
Your myriad trees. What subtle balance
You observe
In bough and leaf! What delicate verve,
Building to still climax in June's pure
Ecstasy of bud and flower! Exquisitely sure,
You qualify Your shade with light. Clouds lag
Dramatically where You speak out sheerly
in crag.

Of day and night, hoar-frost and sun,
Let such as David sing.
But a little praise of the way You phrase,
Adoringly, I bring.

SISTER M. PAULINUS, I.H.M.



Three for educators

THE CHURCHES AND THE SCHOOLS: American Protestantism and Popular Elementary Education

By Francis X. Curran, S.J. Loyola University. 152p. \$3

This excellent piece of educational research is the kind of book we needed during the Barden-bill controversy in 1949.

In all that attack on the Catholic Church for its separate schools and its concern over hot lunches, free bus rides and health services for parochial-school children, little mention was made by the secular press or by the NEA propagandists of the far more revolutionary surrender by American Protestantism during the past century of the control of popular elementary education to the ever-increasing inroads of the state.

Traditionally, the Christian Church, Protestant as well as Catholic, has claimed the right to exercise at least a measure of formal control over the education of its children in the elementary schools. American Protestantism is now distinguished from its European counterpart by its enormous surrender.

Of course, for a long time American Protestantism in fact "owned" the public schools. This theory arose out of actual facts but when the secularists took the public schools away from believers, the Protestants were left holding (from a Christian standpoint anyway) a position that is largely indefensible.

Fr. Curran has done a first-rate job of quoting the Protestants against themselves. In tracing the causes of the Protestant abdication in America, he takes up in turn the educational theory of the Episcopalians, Congregationalists, Reformed Churches, Quakers, Methodists and Baptists.

Besides the belief, most marked among Baptists, that the public schools were really Protestant institutions, it is an inescapable conclusion that the affection of Protestantism for public education did not come from any pious concern for the separation of Church from State. It came because the disorganized and quickly multiplying sects could not long maintain their own schools and hoped that secular education in public schools would be the most effective bulwark against what they regarded as Catholic "threats" to liberty.

The whole story is well-written in a calm, deliberate style and printed attractively. It will serve as a handbook for anyone interested in the "school question" as it is seen from the Protestant viewpoint.

GEORGE A. KELLY

PUBLIC EDUCATION UNDER CRITICISM

By C. Winfield Scott and Clyde M. Hill. Prentice-Hall. 404p. \$6.35

The editors of this collection of excerpts have admirably succeeded in their avowed intention to present the best and most concise expressions of the conflicting viewpoints toward our public educational institutions. Admittedly, it was not possible for them to include the complete text of all articles cited, nor even to present portions of all the articles written in defense or condemnation of public education between 1940 and 1952. By self-imposed limitation they restricted their selection "with minor exceptions" to lay and educational magazines.

The presentation of selections is preceded by an historical sketch of the growth of partisan criticism of public



education. The final portion of the book is devoted to a dispassionate attempt to point the way toward less flamboyant and more constructive analysis of American education.

A major portion of the work is devoted to divergent viewpoints on such current topics as: general philosophical criticism of education, progressive education, developing fundamental learning processes, religion in public schools, the spirit and the philosophy of the social studies today.

Included in the 96 articles quoted are items by columnist Dorothy Thompson, former U. S. Commissioner of Education Earl J. McGrath, Dr. James B. Conant, Prof. Herold C. Hunt (formerly Superintendent of Schools in Chicago), politician John T. Flynn, Jacques Barzun, Henry Steele Commager, Prof. Arthur E. Bestor Jr., Albert Lynd, Robert M. Hutchins and Bernard Iddings Bell, to mention just a few. There is no doubt but that nearly every portion of the spectrum of educational criticism has been sampled objectively.

This work, as a handbook for ready reference in the library of the professional educator, the school-committee member and the enlightened citizen, fills a definite need.

FRANCIS X. GUINDON

BOOKS

THE AMERICAN COLLEGE CHAPLAINCY

By Seymour A. Smith. Association Press. 180p. \$3.75

Much has been written about secularism in education. Dr. Smith presents in this volume a timely report on the more extensive attention being given to religion in many American colleges. He excludes chaplains at Catholic institutions from his survey, "because they have a distinctive approach worthy of a separate study." He derived his information from 406 Protestant and independent liberal-arts colleges.

Since World War II the number of chaplains employed at these colleges has nearly doubled. There were chaplains on the staffs of slightly more than 50 per cent of these institutions in 1953. Both chaplains and college presidents ascribe this increase partly to a greater interest in religion among students and faculty. Still, bigger enrolments and more specialization explain the employment of a great number of the chaplains recently added to college faculties.

Dr. Smith reports that most of the chaplains teach courses in religion, the Bible, philosophy of religion, Christian ethics or church history. Fifty-five per cent of the chaplains who teach average 6 hours or less per week in the classroom.

Conducting worship services, counseling and directing religious activities make up the bulk of the duties of these chaplains. Apparently most of them have avoided the pitfall of becoming mere recreational leaders. There is, however, evidence that the doctrine taught in class and reflected in their worship is very general. This is due, first of all, to the Protestant policy of private interpretation, and secondly to the fact that most of these chaplains serve students of several denominations.

Dr. Smith observes that little provision is made at the colleges studied for the religious activities of Catholic and Jewish students. Half of these institutions have no professional leadership for Catholic students, and nearly two-thirds have no Jewish rabbi working regularly with Jewish students.

This study is factual and well-organized. It will be extremely useful to educators and chaplains.

EDWARD W. O'ROURKE

Atom-splitters' morality

THE NEW MEN

By C. P. Snow. Scribner. 311p. \$3.50

The "new men" of this book and of our nuclear-fission age are the top scientists and the bureaucrats who discovered the secrets of the atom and are now trying to find means to control the fearsome power within their hands. Mr. Snow, an English scientist as well as an established novelist, and an authority on scientific personnel, makes us privy to the workings of English scientists at an atom-project plant at "Barford" and to the deliberations of diplomats at Whitehall, in order to portray the mentality of the new men, their aspirations, their fears for the use made of their results, their collaboration with American atom scientists, their dealing with betrayal of the secrets.

The tale is told with typical British understatement and is dramatized mainly through the characters of two brothers, one in the diplomatic service, the other among the top scientists. But the very unemotional telling makes the tale all the more chilling, and this is underlined by the tone of quite convincing authority with which the scientific portions of the story are

unfolded. This, we feel as we read, is how it must have happened.

The crux of the tale lies, it would seem, in the moral problem: granted that the atom bomb is ever made, could it ever justifiably be used? And a sub-theme would seem to be: let us British scientists make the bomb first, of course ahead of the Russians and the Germans, and even ahead of our American cousins, for we British, of course, are less likely to use it than any of them.

But really, as I read the engrossing story, that moral problem is never faced, though it is somewhat strangely stated. In Mr. Snow's book, the scientists were generally opposed to the use of the bomb, but went ahead in their search for the simple reason that their scientific drive and integrity impelled them. Accordingly, when they faced the practical problem, they were not concerned with "morality" in the sense of moral right and wrong, but rather in the sense of prostituting the ends and purposes of science. "We've got to stop people who don't understand science," says one of the top men, "from making nonsense of everything we've said, and performing the greatest perversion of science we've ever been threatened with." Of science, note, not of morality.

There is, it would seem in other

words, a scientific morality which is divorced from morality as the world has known it. I have no way of knowing whether Mr. Snow holds such a thesis, but most of his scientific characters do; this is what makes them the new men, and the emergence of such new men is what makes the book so chilling.

The same atrophy of the moral sense crops up when Mr. Snow is describing the scientific mind: "The physicists . . . found it uncongenial to stop when they had had a look at society. They were rebellious . . . curious for the future and unable to resist shaping it." Mr. Snow has dramatized one of the great problems of our times, the drive of science to shape society according to a moral autonomy which science would apparently claim for itself. It is perhaps symptomatic that in *The New Men* the great majority of the scientists are identified as "unbelievers," and that when there is question of the "morality" of the use of the bomb, not a single reference is made to God or religion. There is, as well, no little sexual promiscuity among some of the leading physicists.

If those who are splitting the atom suffer from the split morality here portrayed, the age the new men will bring upon us will be a grim age indeed.

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"So much to praise"

CATHOLICS IN PSYCHOLOGY: A Historical Survey

By Henry Misiak and Virginia M. Staudt. McGraw-Hill. 309p. \$5

This volume is a necessary addition to every library. It covers much more material than the title would indicate. It contains a foreword by E. G. Boring, a preface by the authors, 19 chapters, two appendices, and name and subject indexes. In chapters 1, 2, 15, 16, 18 and 19 general topics are treated, such as psychology and Catholics, Catholic psychologists in retrospect. In the remaining chapters the works of leading Catholic psychologists are considered. After each chapter there are biographical and bibliographical notes with miscellaneous references. In appendix A, there is a bibliography of the history of psychology in English, in appendix B there is one of recent major Catholic textbooks in English.

Obviously no summary review can do justice to the wealth of material contained in this book. The style is clear and concise and the material is very readable, even in difficult areas, such as that of the philosophy-science relationships. The authors show an unmistakable preference for the view that psychology is independent of philosophy, which is their privilege. Perhaps it is true, as stated on p. 88, that Froebes, among the Catholic leaders in psychology, "was the first to recognize experimental psychology as a study independent of philosophical psychology"; but most readers of the *Lehrbuch* would find it difficult to agree that its author "scrupulously avoided philosophical speculations."

On page 50 we read: "He [Mercier] was the first to recognize scientific psychology as a new, independent science." Presumably Mercier is defending psychology as independent of other sciences, whereas Froebes would have its methodology become independent of philosophy and yet have its findings integrated with it. The reviewer thinks this difference between the authors is more apparent than real, since both authors, along with several moderns, in their quest for integration, have sought philosophically validated postulates from which to deduce hypotheses for further testing.

The authors are to be commended for bringing to light possible causes for the conflict between psychology and religion on the Continent, particularly the apostasy of some leading Catholic psychologists; also for highlighting the work of Catholic scientists who did not lose their faith yet be-

Virginia M.
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came recognized authorities. Perhaps some will be scandalized to read, however, that Wassman "was the first Catholic biologist to realize and appreciate the acceptability of the evolutionary theory as a working hypothesis." The meaning is, of course, the evolution of the body, or of lower species, but it might have been better stated.

The reviewer found so much to praise in the volume that it may be straining out a gnat to find flaws in the work. Nevertheless, the reader should know that Michotte's student, Rev. A. Schorsch, having studied for a summer at Chicago University, has since his Louvain days been affiliated with the Catholic DePaul University in Chicago. One might also be curious to know to what extent G. Stanley Hall was a theologian, or Descartes and Pasteur were devout Catholics. Some readers will possibly be familiar enough with Ach's work to look for those experiments in which S's were instructed to respond "not only with the other member."

Some may also wish that more space had been given to Alexander Willwoll's *Begriffsbildung*, and also to Sigfried Behn's excellent work on the psychology of esthetics and his exemplary attempts to keep his laboratory functioning under Nazi domination. Only German readers, perhaps, will notice that Lindworsky's *Willenschule* accidentally acquired a masculine touch.

It is sincerely hoped that all philosophy professors will study the chapter on Pace, because of his painstaking researches in the area of introspection. Even our die-hard "objective" psychologists could profitably read this chapter if they wished to grasp the full import of George Humphreys' recent book, *Thinking, An Introduction to its Experimental Psychology*; or of D. Rappaport's large treatise on *The Organization and Pathology of Thought*.
VINCENT V. HERR

IT'S YOUR LAW

By Charles P. Curtis. Harvard. 178p. \$3.75

The rule of law under which we live, going back to Magna Carta and beyond, may be described as the backbone of the most successful social structure it has been possible for men to create. We Americans who are still testing whether that structure can endure, cannot fail to be interested in the questions regarding our law which Charles P. Curtis, a prominent Boston lawyer, raises in this book. He ranges from the problem of how the Supreme Court should fill out the broad phrases

of the constitution to the problems of an average citizen sitting as a jury member.

The reader will be interested in the frank discussion of lawyers wrestling with their consciences as to how far they can and must go in acting for a client. All of Mr. Curtis' problems are interesting, and are made more so by being illustrated by a number of intriguing cases.

But when the author offers his solutions to the questions he raises, we may want to express some reservations. His analysis of a lawyer's duty to his client will leave the professional moralist unsatisfied because of inaccurate use of terms; and the reader who is no expert may be confused. Involved explanations of the roles of ethics and conscience in law leave us with ultimate standards that are shifting and vague, nothing more definite than social consciousness, a situation in which any standard may become the norm of right.

Problems which arise from within the law take our lawyer-author beyond legal ethics for their final solutions, into the sciences of philosophy and morals. One would say that when Mr. Curtis speaks of his problems as a lawyer, his competence is impressive, but when he is afield in search of his answers our confidence wanes. The book, then, is more valuable for the problems it raises than for the solutions it offers. Philosophy and morals, like the law itself, are fields in which there is no room for amateurs.

PAUL P. HARBRECHT

WE AND OUR CHILDREN: Moulding the Child in Christian Living

By Mary Reed Newland. Kenedy. 271p. \$3.50

For the Catholic parent in particular, a book dealing with the spiritual development of children belongs on the family bookshelf. Ever present are the volumes which betray concern for the child's proper physical and mental care, but little is at hand to aid in the most important duty—helping them to know and love God. Perhaps we are too willing to leave this supreme task to others—to the priests and sisters.

There is nothing more practical, Mrs. Newland thinks, than using every opportunity to guide and instruct the child in achieving his ultimate destiny of union with God. More than this, we must be very careful not to contribute to a "great cluttering-up" of the simplicity of soul with which our children are blessed. If we teach them about God and the spiritual life while they are little and confident that

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Heaven is easy to get to, then, "when the world begins to make its noise in their ears," beliefs will not easily be turned aside.

The author draws on her experience as the mother of seven to show how the principles of sanctity can be translated into terms easily applied to children, even the very youngest, and their activities. Virtually everything in a child's life—play, creative activity, work, school, the sacraments and the liturgy—offer parents a chance to impress spiritual attitudes and outlooks.

Nothing that the author suggests is impossible or extraordinary—in fact, if we reflect on our duties and responsibilities, we see that hers is the only common-sense approach to raising children. From the warmth and enthusiasm with which Mrs. Newland speaks one can't help but feel that hers is a very happy and practical family.

GEORGE A. WOODS

NEW LIFE IN OLD LANDS

By Kathleen McLaughlin. Dodd, Mead. 272p. \$3.75

To most people the United Nations represents diplomats voting in the Security Council against aggression in Korea, discussing the armistice nego-

tiations in Palestine or Indonesia, or debating in the General Assembly on the A-bomb. To the people in blighted or underdeveloped areas, however, the UN teams are living, active entities, and their Technical Assistance program is a helpful part of the daily routine.

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The number of countries receiving aid from the Technical Assistance was 97 in 1953; and the number of countries receiving experts' service was 62. In all, there were 1,626 different experts employed. The main problem of the Technical Assistance program is financial. More requests are being received than can possibly be met with the meager resources at the disposal of the expanded program. There are moments when the whole program threatens to collapse because of lack of funds.

On reading Miss McLaughlin's book, one can't resist reflecting on this world of economic paradox, in which the United States, with 7 per cent of the world's population, enjoys 40 per cent of its income, whereas India and Pakistan, with 17 per cent of the world's population, share less than 5 per cent of its income. Therapy: an estimated annual investment of \$14 billion from outside countries for the underdeveloped areas.

Where is this huge sum to come from? We hope that the Colombo and the Stassen plans have the answer. And they had better have, because a large-scale economic aid program is absolutely essential if the West is to win the battle for the uncommitted peoples of the world.

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MARXISM AND ANARCHISM, 1850-1890

By G. D. H. Cole. Macmillan. 583p. \$6

Rarely has an author established himself as an authority to the degree that Prof. Cole has in the area of 19th-century British social movements. His unrivaled reputation is solidly based on his *A Short History of the British Working Class Movement* with its companion volumes of documents and innumerable specialized studies.

His present task is more ambitious. The volume under review is the second of a projected three on the *History of Socialist Thought*. The first, *The Forerunners*, covered the period from 1789 to 1850. This one extends over the whole range of European and American socialism from the revolution of 1848 till the dismissal of Bismarck. It is a vast work of synthesis. Anyone teaching in this field will recognize both the need for it and the immense difficulties involved in writing it. It will replace H. W. Laidler's more sketchy and more modest *Social-Economic Movements* as the standard treatment in English.

The year 1850 is a logical starting point for the second volume. Socialist hopes were crushed by the failure of the revolutions of 1848, and the succeeding reaction ended the phase dominated by the "Utopians." A dispirited working class generally made an effort to come to terms with expanding capitalism and no real alternative appeared. It is an anachronism to see Marxism as immediately filling the gap. During the events of 1848, Marx was almost without influence on developments, and hardly anyone but himself and Engels thought the *Communist Manifesto* important.

But by 1890 the emergence of the mass Social Democratic party in Germany had produced the first Socialist party to be organized on a really national scale which could win victories by appealing to a democratic electorate. The way had been opened for a modified form of Marxism to play an important role in Western Europe. Its actual influence would everywhere depend on its historic relation to the emerging trade-union movement, the vital social force of the modern world.

The most striking fact in the period covered by this volume is the failure of Marx to keep pace with the rapidly changing body of economic theory and economic fact. Marx had made an important contribution toward an understanding of the historical development of Western capitalism. He had enough historical sense to avoid denouncing the entire past of man-

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kind for failing to come up to his ideals. His condemnation of capitalism was not that it was essentially evil, but that it was obsolete.

Marx's analysis was sufficiently appealing to sweep aside all competing socialisms and establish his doctrine as the major form of protest against the social evils of industrialism. Yet, once he had sketched the major elements in his system, he failed to make further first-hand studies of the radical changes that occurred in the more advanced countries during his lifetime.

The result is obvious today. Marxism makes a much more effective appeal in countries of emerging industrialism, such as China, than it could possibly make in areas such as the United States or England, where the conditions Marx describes have been largely superseded.

This volume is indispensable for any serious student of Socialist thought. It is an exposition, not an exposé, and most valuable for its judicious treatment of a complex subject. Because of its importance, it is necessary to record the following reservations. The Third Republic was certainly conservative, but to term it "reactionary" (p. 161) in light of Jacques Chasténat's *La République des républicains, 1879-1893*, or even of the author's subsequent treatment seems a bit harsh. One might question whether the Reichstag "was made subject to" the Bundesrat in Bismarck's constitution (p. 242). It is clearly unfair to the German Catholics of the Bismarckian era to say that the Protestant social movement was "much more reactionary in politics and much more grossly anti-Semitic" than they (p. 255). It is doubtful if "radical Christian doctrine of which Lamennais had been the most influential exponent" came to an end in the late 19th century (p. 263).

It is banal to conclude with the hope that the author will see his work to completion. In this case the fervor of the wish may excuse it.

J. N. MOODY

REV. GEORGE A. KELLY has a doctorate in sociology.

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THE WORD

And suddenly a great storm arose on the sea, so that the waves rose high over the ship; but He lay asleep (Matt. 8/24; Gospel for Fourth Sunday after Epiphany).

Scattered among the Catholic and Christian folk of our day are not a few who, now and again, like to think a little about some of the recorded incidents in the life of Christ their Lord. The number of those who regularly thus reflect is larger than we might commonly suppose, partly because many such earnest, simple men and women would be the first to deny that they are practising anything as ambitious as mental prayer. So one honest fellow who was making a laymen's retreat protested with considerable embarrassment that he knew nothing about meditation; he just liked to think about Jesus and Mary.

At any rate, to all those who in this fine sense know nothing about meditation, no event, possibly, in our Saviour's life is dearer and clearer than the calming of the storm at sea. Anyone who has thought about this extraordinary happening at all will think about it again. Briefly and almost casually as the tremendous incident is recorded by St. Matthew, it is at once sharply enlightening and immensely consoling.

It must sooner or later occur to the thoughtful person who considers this remarkable narrative that if Christ was able to calm a storm, then He surely must have been able to prevent it. But our Lord did not prevent the storm. He did not head off that really dangerous tempest, just as He did not prevent the lepers whom He cured from contracting leprosy in the first place, or He did not prevent that crippled man from lying at the curative pool for 38 years, or He did not prevent His friend Lazarus from dying.

When the most artless Christian who meditates on the storm at sea has reached this point in his reflections, he is, as we spiritual directors say so elegantly nowadays, really cooking on the front burner.

The undeniable fact that God our Lord most certainly could prevent our troubles and our heartaches and just as certainly does no such thing is at least an illuminating fact. Perhaps almighty God, as in the case of Lazarus and the others, allows sorrow to cast its dark and heavy shadow upon

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our lives in order that He may then banish the sorrow as His Son calmed the storm, and so make us happier than ever. Perhaps. And then again—as in so many other cases—perhaps not.

Surely the most consoling aspect of this miracle on the sea of Galilee is something that is not at all miraculous, though it may be endlessly surprising. *But He lay asleep.* There may, indeed, be more marvelous sentences in the New Testament than this; but it's a priceless little clause, just the same. Here was a Galilean fishingsmack heaving and tossing and trying to stand on end in such wise that the professional Galilean fisherman were petrified. *But He lay asleep.* O weary and tranquil Son of God, could You teach us jumpy ones how to work so hard that we will be thus tired, and how to pray so well that we will be thus relaxed?

Afterwards, when the wet and quaking disciples woke our Lord, He seemed (like any good man dragged out of wholesome sleep by nervous friends) surprised and mildly impatient. *Why are you fainthearted, men of little faith?* our Saviour murmurs as He hauls Himself to His feet. What is He implying in that amazing question? Is He suggesting something like this? *Yes, good and foolish friends, I was asleep during all your trouble. But—don't you see?—I was here. What more could you wish?*

Then the Son of Mary spoke to the wind and the waves as a master might speak to a large, boisterous, but quite harmless puppy. *Et facta est tranquillitas magna: And there was deep calm.* VINCENT P. MCCORRY, S.J.

THEATRE

ANASTASIA, which apparently will occupy the Lyceum for a long spell, offers show-shoppers a flashy brand of theatre, with an extra dividend of acting that is generally eloquent, and in one scene magnificent. The script, originally written by Marcelle Maurette in French, was adapted for the English stage by Guy Bolton; and it is obvious that neither of them had the slightest thought of writing drama for the ages, concentrating their efforts on writing an exciting play for the theatre. As a theatre-piece it has so many succulent roles that it is bound to be an actors' delight.

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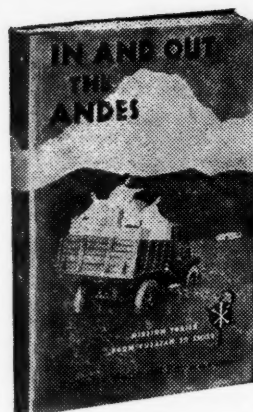
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CITY..... ZONE.... STATE.....

IN AND OUT THE ANDES by Sister Maria del Rey

"It is hard for an empty sack to stand upright."

Sister Maria del Rey, a reporter for the Pittsburgh Press before entering religious life, is a sharp observer of the Latin American scene. Her story is warm, frequently witty and very well told. Very little misses her eye in her portrayal of the Maryknoll priests and sisters who have won the hearts of all who rule or toil along the mission trails from Yucatan to Chile.

Life is not easy in this land of rubber, copper, coffee, nitrates, oil, bananas and gold. All that sort of thing is controlled by the "COMPANY". The author is clear-eyed and hard-hitting in her reflections on industrial practices. But she devotes herself almost wholly to the progress-story of religion in her jungle mission . . . to priests building churches, schools, validating marriages, baptizing, anointing, preaching, instructing, hearing confessions: to sisters teaching, preparing First Communicants, visiting and caring for the sick, conducting medical centers. Big bamboo huts serve every purpose for the Maryknollers. There is no advantage in building permanent abodes. Whole towns move when the "COMPANY" abandons a site. Everybody packs and leaves. Priests and sisters go off with the migrants.

It was Ben Franklin who said: "It is hard for an empty sack to stand upright". Living is not easy in undeveloped areas — everything is scarce — there is emptiness. The Maryknollers are filling empty sacks with nourishing food, good housing, a knowledge of labor's right and Christian principles. **\$3.95**

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a river waif as the daughter of Czar Nicholas II, claiming that she miraculously escaped when the Czar and his family were murdered by Bolshevik trigger men in a cellar in Ekaterinburg. There is enough substance in the story, which has more than a slight resemblance to the Mayerling legend, to make it plausible. The authors have enlarged the scrap of plausibility into a nerve-tingling melodrama that keeps an audience gasping in suspense.

Elaine Parry financed the production, which may throw her into a higher tax bracket, Alan Schneider directed the action and Ben Edwards designed the setting. Mr. Schneider's direction deserves further comment. He seems to have given each of his actors his head, except in the major scene, molding their several styles into a smoothly polyphonic ensemble performance.

In the big scene, co-stars Viveca Lindfors and Eugenie Leontovich engage in an emotional duel beyond the scope of direction. No director can tell actors when to catch fire; he can only hope that at the vital moment of the play they will. In the recognition scene the two actresses start as smoldering embers which, as new fuel is fed into the grate, build up into a white-hot blaze. It is acting in the grand manner that one would save in memory for future description; only it cannot be described but must be seen to be enjoyed, or even believed.

HOUSE OF FLOWERS, presented at the Alvin, is a musical show in which the madams and inmates of two competing bordellos are involved. Further details, along with production credits, will not be mentioned, to save author, composer, producer and other interested parties possible future embarrassment.

THE FOURPOSTER, revived at City Center by The New York City Center Theatre Company, seems to have a vintage quality that improves with age. Without losing any of the delicious humor that springs spontaneously in the intimacy of marriage, Jan de Hartog's comedy seems to have become more mellow in sentiment and richer in tenderness.

José Ferrer, who directed the original production, took time out from his Hollywood ventures to stage the revival. Syrjala designed the setting and Lucinda Ballard supervised the selection of costumes that reflect the changes in the mood of the story.

For the benefit of those who were not looking the first time, it might be mentioned that the story begins when young Michael strides into a room dominated by an old-fashioned four-poster bed, carrying Agnes, his bride. Thirty-five years later, Michael, no

longer as robust as he once was, takes Agnes in his arms and totters out of the room.

In the intervening years changes have occurred in the room and the interests and fortunes of the family. A year after the wedding a crib appears in the room. Years later, signs of prosperity appear, and still later, when Michael has become a successful author, a touch of luxury. Nothing remains the same except the fourposter, a symbol of the permanence of marriage.

Hume Cronyn and Jessica Tandy, who created the two characters in the play, have become more experienced in the roles, in which they seem to have developed an affectionate interest. Anyway, they are giving a grand performance.

THEOPHILUS LEWIS

FILMS

THE BRIDGES AT TOKO-RI. Roughly speaking, there are two classes of war stories: those emerging in time of war, which have an informational and/or propaganda function; and those composed in the tranquility of later years, which have some pretensions to art and a broader perspective. For example, the best war movies ever made came out in the period between World Wars I and II. They were far enough removed from the first conflict as to time and the temper of public opinion to see the war as a whole. The result of this hindsight was a frankly, and in the light of subsequent developments, rather muddle-headed pacifist outlook which none the less struck a responsive chord in the minds and emotions of film audiences.

James Michener's novel, *The Bridges at Toko-Ri*, written at the height of the Korean War, belongs in the first category of stories. It is war reporting, first-rate in quality but necessarily limited in scope, with a thin veneer of fiction. The movie version is a remarkable film—remarkable for the caliber of its technical achievements and for the impact and seeming authenticity of its documentary portions; and most remarkable for the uncompromising honesty with which it follows its personal story-line to a grim and altogether un-Hollywoodish conclusion.

Yet it suffers, or is likely to suffer, from the fact that the passage of a few years has robbed the story of its topical urgency but has not dispelled the war jitters which traditionally and

understandably made an audience un-receptive to war pictures.

The fictional framework of the film, which takes on added stature and conviction from the quality of the performances, is primarily concerned with a carrier-based fighter pilot (William Holden) who is a veteran of World War II. He is openly bitter about being recalled to active duty and about leaving his wife (Grace Kelly) and two small daughters and his Denver law practice. He is skeptical about the value of the war and scathingly critical of indifference on the home front.

If his attitude probably typifies that of most of the troops in Korea, nevertheless (also typically), it never causes him to shirk his duty, however unpleasant. The spokesman for Michener's point of view, justifying the war and the sacrifices of the few, and rationalizing the apathy at home, is a particularly humane and approachable admiral (Fredric March). When the hero is forced to crash-land his crippled plane and is killed, with a relentless absence of glamor and mock heroics, in a North Korean ditch, the admiral figuratively speaks his epitaph and at the same time articulates the film's tribute to the dogged, unemotional valor of all those who fought "the wrong war in the wrong place" when he asks with reverent awe: "Where do we get such men?"

Aside from its shattering personal story, the picture is an absorbing documentary about aerial warfare Korean-war style, actually photographed in Japanese waters and against the forbidding mountains of Korea. *Adults* who are not unalterably opposed to war pictures should find its carrier landings, helicopter rescues, assorted aerial gymnastics and its stunning reenactment of the climactic bombing of the bridges extraordinarily interesting to watch. (Paramount)

THE BEACHCOMBER is a remake of the Somerset Maugham story about the raffish British remittance man on a South Seas island who is brought to rectitude and romantic heel by a spinster missionary. To a present-day adult audience it is likelier to suggest a bargain basement edition of *The African Queen*. In its new version it is more melodrama than Maugham envisioned and less bitter. Still it has a little social satire, a good deal of humor and charm and excellent location photography in Technicolor. The performances of Glynis Johns and Robert Newton as the ill-assorted romantic pair, and of Donald Sinden as the naively stuffy civil servant, leave little to be desired. (United Artists)

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Safe driving

EDITOR: Your Jan. 8 editorial, "Professional secrets," reports the hypothetical question of the Derby Medical Society in England, *i.e.*, "Should a doctor who knows that an engineer of a passenger train is subject to epileptic seizures inform the railway authorities, if the engineer himself refuses to do so?" The editorial later states: "The epileptic engineer . . . would seem to be placing the lives of thousands of travelers in constant danger of sudden death."

You will be relieved to know that such a catastrophe couldn't happen here, in any case. The engineer of a passenger train rides with his foot at all times on an automatic brake, known in railroad vernacular as the "dead man's throttle." The moment the engineer takes his foot off the throttle, the train glides automatically to a stop. In addition, of course, the fireman sits at the left-hand side of the engineer on all runs and is competent to handle the train in case of emergency. Thus, the passengers are protected in so far as is humanly possible. This is one more reason why train travel is the safest mode of transportation extant.

(MRS.) LOU JEAN VOGEL
Passenger Traffic Dept.

Union Pacific Railroad
Omaha, Nebraska

Survival of the fittest

EDITOR: The specimens of *Scrabble* from Madison Avenue, pilloried by Fr. Davis (AM. 1/15), like the words invented by Lewis Carroll or Edward Lear, might be English, but they are not. Very few of them will get into the dictionaries. They satisfy all the requirements of phonematic and morphomatic pattern. There are no impossible sequences of phonemes (impossible that is for the established pattern of English), vowels or consonants, or clusters of consonants; no irregularly formed compounds. Many are blends, and every language accepts a number of these sooner or later, words like *brunch* or *globaloney*. I have not looked into the newest editions of English dictionaries to see whether either of these has yet been accepted, but it would not astonish me to find one or both of them there. The mischief is with the referends.

Language is working badly these days, for one reason because the necessary and normally automatic

response to an utterance, that is its "meaning," is impeded through overloading the "input" channels. In man the effect is usually what laymen call a nervous breakdown. In language the system will, soon or late, reject those items which choke the "input-output" circuits. Language has its own therapeutic measures, and is not likely to break down altogether. Theoretically it can add new items of vocabulary without limit; actually it drops those which do not reach a certain frequency of usage, no matter how great the prestige of their authors. Most of Madison Avenue's creations are destined for oblivion under the law $f \cdot r = K$ (frequency multiplied by rank is constant).

JOSHUA WHATMOUGH

Department of Linguistics,
Harvard University.

(Brunch is given as "colloquial" by the New World Dictionary [Cleveland and New York: World Publishing Company, 1953]. Globaloney is not given. Ed.)

EDITOR: Against the charges in Fr. Davis' article there is no real defense.

Fr. Davis wrote that "Until the recent past . . . when new words came to light, their birth was superintended by jealous academies of lexicographical midwives." I am wondering what lexicographical academy midwifed the indispensable (and speaking for myself) well-loved word, *Jesuit*.

New York, N. Y. ALBERT LYND

EDITOR: I enjoyed Fr. Davis' "Scrabble on Madison Avenue."

Personally, I consider that most of these word syncopators, amputators, contorters, miscegenators—by whatever name you want to call them—whether they are in the "column" business or in the advertising trade, are apers of learning with the learning of apes.

JOHN A. MATTHEWS
Newark, N. J.

Good Word

EDITOR: I want to tell you, the world, and especially Fr. McCorry, how much I enjoy his column, "The Word." Fr. McCorry has an amazing insight into the meaning of the Gospels. I always read the column at least twice and think about the things he has revealed. Felicitations to him and to AMERICA.

(Miss) CONSTANCE GATCHELL
Upper Montclair, N. J.

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